

GROUP I, SAN FRANCISCO  
FEBRARY 29, 1968

Thurs.

Must Remain in  
Transcription Room

So, I think we are about half way with my stay here. Because the two weeks are about over and there will be another two weeks when I come back. As far as San Francisco is concerned you don't have to count on Seattle since we're going tomorrow. We'll be back in a week, most likely the Saturday of next week, it depends a little bit on what we have to do on the way, Portland and Eugene, and how much we have to do in Seattle. So - how do we look back on what has happened, and what do we do to prepare for the rest? That depends a little bit on how you consider this kind of let's call it an event. What is the meaning, really the question is, Why do I do it? And sometimes it's very difficult to know why I do certain things. And only at times one has - one is compelled and you don't know what really drives one. Every once in a while I think about that because when you start on a new venture, like going to Seattle, also that requires a certain preparation. We are going somewhere - and then, in the name of what? Without quoting Gurdjieff when he starts writing his book, there is still that. Here we finish a little bit of something, like a few meetings and a little bit of getting together, and of course talking about Work and now a little hiatus. Seattle, a new something. Again coming back for 2 weeks and then a bigger trip. And for a little while you won't see very much of me. You will hear, of course. You will have some tapes, you will hear by hearsay, you will hear also from some of the other groups and the contacts there are. In general we are engaged in a movement of Work, and to what extent, you have to ask yourself, do you belong?

Because it is not just this as a group, although it is Group I, it is not just you meeting, there is something different. That is we touch on a certain quantity of knowledge existing somewhere, always having existed. And now for some reason or other we are in contact with it. Thanks to Gurdjieff or thanks to our particular openness, so that at a certain time you heard about Gurdjieff maybe via Ouspensky or maybe via Nicoll or whatever it may have been. There you find yourself now now interested - and it's got you, so to speak, because you cannot leave it go. It is there even if you want to go away somewhere else. It will still be there, and perhaps for a little while bothering you. And then what will you do with it when these kinds of thoughts and feelings come? What is the place that you really want it to have? Where is it now? That is, what is now the value of Work? What is it you perhaps resent in me when I remind you of it? Every once in a while I'm accused that because of me being just somewhere that people get disturbed and they cannot place it and of course I think it is right, but since I don't know what really that kind of effect is I simply go by what I hear, and then they don't like to sleep. And maybe it is really that, that people are inclined to wish to stay in their own little body(?) and that they would like to stay almost forever without any disturbance and let life go on, and they make a few little adjustments and with that of course they can continue to live. And what is the trouble if once they hear about the possibility of Waking Up, and for a little while they believe it because maybe adventurously they think it would be quite nice if one could Wake Up, or maybe one is quite honest that one wants to do it because there is something that

in it and you cannot avoid it and perha ps if you don't you may have a feeling that you missed something and that afterwards you may be sorry that you had not attended to it when the opportunity was there. These are the kind of thoughts that have to come to you every once in a while. The question of the seriousness, what a re you engaged in and what is it that I am engaged in that I happen to talk about? And then, the conceit almost, that when I do come I have the right almost to remind you. It's rather difficult to know to what extent one is on the right road, because one doesn't always have the possibility of seeing what is the result and sometimes that what is changing may not always seem to be for the better and at most then one can say there is a disturbance; emotionally most of the time. And the disturbance one says is right, beca use it sets things a little bit more in motion so that there is a possibility of further growth. Because if it remains crystalized like in sleep there's very little that ca n be done to bring it ba ck to life again; and that it is necessary to be awa ke in order to know what is life and then perha ps give it the value that it deserves - and then try to create conditions so tha t it can continue and tha t it will be maintained for yourself on a certain level and constantly hoping that by feeding it enough that it might grow - grow in the direction which is diserable and you question it once in a while because it creates more disturbance than is good for it and every once in a while you don't know what to do with it and then I come and I tell you it is alright. I tell you be patient, I tell you it is quite right that it is that way because that is the way it ought to be. And then you suffer a little bit, because it is so unusual. You take my word and after a ll why should you take my word? What is it in you that

can actually be kindled so that you then say yes - either he's right or you can say he's wrong - he doesn't know what I experience and how would he know because my life is my own and I've never allowed anyone really to look into my life and then the questions are brought back to yourself. What are you going to do with that kind of thing? Because it is something. Something has happened and as I say, we are now engaged in a certain movement. I thought about that. How can I tell you what is going on? How can I really draw a kind of a picture for you of knowing, of all the different kinds of activities that are now taking place of which I know a little, partly because I visited and partly because I get tapes and letters and I hear from this that and the other. And what good, what would it really do you? What good does it to you to know that in San Diego there are now a group of people who are interested in Nicoll and they have been getting together for the last year and Nicoll, as you know wrote about both Gurdjieff and Ouspensky. And they follow a little bit more lets say Nicoll and try to interpret what Nicoll has written and then go off into all kinds of almost I would say hallucinations as a result of meditating about the existence of heaven and trying to come in contact with that - and that also goes under the name of Gurdjieff. Or maybe very little but at least it is connected with it.

The other day we talked about people here in San Francisco using the name and the book In Search of the Miraculous in order to be able to do what they please and to give it a name - as if because of that then it has a certain standing and again in the misuse of the word Gurdjieff and the ideas which are completely misunderstood.

And one sets certain things in motion against it and one tries to hold on to that what is for oneself the truth and one believes that it is necessary that certain Work must be done, and then when we have a little bit of a stopping point and we take account and we look back over the last two weeks, what has it yielded for you? And to what extent have you devoted perhaps more energy to the desire to try to Wake Up? Or to try to become conscious? Or to find out what is the value of your life? If you take account, if you consider these things seriously, and of course in my opinion they have to be considered seriously, because what else is the value of your life? If you don't consider the question of Objectivity serious, there is no value anymore to your life on Earth, because as you get older and older and perhaps the spiral is gradually going towards its center maybe the way you progress is down, and you don't want it in your good moments you know you don't want that - and how will you get out of it? By becoming a good man and king? And giving a little lip service to the possibility to an emotional development? And to struggle with it constantly because you know there are problems and you cannot solve them in ordinary life. And then I come and say "Wake Up" "Because then you will see" And you try, and then what do you show? More chaotic conditions probably or sometimes listening and not doing. And as I say, lip service to a great extent, because what is it in you that prevents it? Old associations, unconscious past lives that you have lived already in the past. You can call it karma if you like - all that what you have to Work away, or astrologically you probably will understand a little bit what's really taking place with that body of yours and certain tendencies and characteristics. And what even if you know and even if you have

a certain amount of wisdom, what will you do with it all? And what will happen to you even if you Work? And here I sit and I tell you that you ought to Work. And so, after a little while you go home again and then what is left? And then, how often do you remember? And then I face you again after some time and I repeat the same thing - time and time again - over and over about ABCs; to look at it from one standpoint of what is needed if one wishes to Work, and from another standpoint of what is required as far as life is concerned, and that the road of objectivity is the only possibility of reaching somewhere - never the less it is repetition, but one particular value that one ought to know, one concept: that man is bound and that all the time in his life he shows that he is bound by all conditions of life and that sometimes it looks quite impossible to do anything about it and then one says it's alright because automatically when I die I'll be relieved of it all, and again the question - will you really? To what extent are you a part of a totality of life, to what extent can you now become conscious of that kind of a fact: THAT LIFE WHICH IS IN YOU HAS ALWAYS EXISTED. Maybe not always in form, but never the less has now your name, and that now knowing this you are from now on responsible for the maintenance of that part of life, and do you want to take it? You must understand that it is necessary to be serious, and that when we talk about these kinds of things that it has to reach the certain part in you where it actually can be received and where it can be deposited and where you, at times perhaps can draw on it, credit as an investment. That what you receive in your mind you invest in your heart. Superficiality means that you use the capital of your mind as knowledge and you live on it. And after sometime it disappears and it ~~dis~~windles and then there

is nothing left, because there is an end to the knowledge which you have and when you want to impart it it will disappear for you.

Partly because there is not enough of it and partly because when it becomes repetitious it is as if you don't own it any more and your own attitude towards it is not that you continue to value it.

The need for that kind of, I call it energy is that it has to be invested in something which is your heart. When it reaches that it

is then able to do a certain amount of work. If then can be used and then when it is invested correctly it will draw and give you

interest - and from that time on you can live on interest. It is

even more than that because when it is like a capital in your heart you can issue credits against it up to ten times the value of what

is there. So that when you then almost you write a psychological check against that account, it will be honored in your heart because there is enough capital to cover it and your bank account will not

run dry because you are using only interest and no capital. This capital is what we are after. This remains for man when his knowledge has been translated into an experience of himself. That is when he

he has used it in the application of the ideas in order to try to become conscious - that was his investment and the place where it belongs is his heart. There's, you might say, where the bank

building is, and that is where the administration takes place - sending out information about the total value in accordance with the conscience,

which is held in the vaults of the bank of your heart. Try to see this, what must happen. If you only use a little bit of

superficiality it will only disappear and then where are you? So you see the question when I come is simply to help remind you that an

investment is needed. The world will not live on the perifery alone. Your inner life will not be able to exist simply because your outer life happens to be there. And that is why I say SERIOUSLY, because it has to go in depth in yourself. And it has to get hold of something in you ~~so~~ that then it could become indelible; and that you could count on it whenever it is there as money in the bank, which is not touched because you don't need it. All it needs to give you, exactly the same as a capital will give you trust. It is really a trust bank in which you then have confidence that at any time that you wish it and need it that you could call and it would be there and whenever you write a check it would be honored. This is what I mean when I want to remind you. This is the reason I come. This is the reason I want to communicate this kind of a thing to you. Also, you might say because I'm committed and many times I think what could I do? Or what would I do if I didn't do this? And if I could use, simply, the little time that is still allotted to me to sit in an easy chair and contemplate. And still, I don't want to do it because then also the capital would disappear. My investment is to have groups, so that groups start to throw off interest. So the groups as a whole need never be touched, but that what becomes really the motivating power of a group and that they by themselves, as an investment of ideas, now as a group remaining the capital of that what a congra gation start to manifest to the outside world as a proof that something has been deposited and that people then can have trust in that kind of a group. I've talked about it every once in a while; how it is necessary for a group to understand each other first, and it's only on the basis of living for such other

on which you happen to live, on the basis which you can understand each other, on the basis of that kind of trust in each other and on the basis of having for each other a certain feeling of fellowship, of belonging, of really wanting to unite in someway or other and to help each other whenever it may be necessary. That that is going to be the strength and the manifestation is the result of that and that belongs to it. Because if you don't show to the outside world that something is actually there and goes on, what good will it be just to listen or to read a little bit or even to work here on Sunday? Many times I think about this because what is my place? I'll tell you a little story about a dream of someone who had it and I heard about it. It's a little indicative because it, when I heard it I thought, what am I doing? So this person had this dream. He was in a hall, a very large hall, over a thousand people and he was sitting there waiting for someone to come and talk to them. And it happened that I was the person who was going to talk to them and as I walked then through the audience coming towards the platform someone, this person, who had the dream thought that I looked very tired. So, I started appa rantly, in the dream, to talk about Work and then as I talked about Work the people in the hall continued more or less doing what they were doing. Drinking a little bit, he said lemonade, or smoking and talking once in a while and I sat on the platform and kept on talking. And as I noticed what took place I got more and more tired, apparently so that out of sympathy the dreamer asked someone who was sitting next to him he said "Why doesn't he do something about it? So that some of the younger people can take over?" And this man who apparently knew a little bit about things that are going on, he said, "He is doing exactly just that."

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You see there is a limit to the possibility of me being here. I've said that a few times, of course, in New York, and you may have listened to some tapes. And you're here, now as a group, number I as holding up you might say the dignity of Work here in San Francisco, and because of your quantity and already age the most important group on the West coast and you have a responsibility. And my wish is, of course, that you continue it and that you find among yourselves enough people who can carry on so that Work, which has started slightly, will be maintained because of your effort and because of your honesty. Sometimes, I must admit, I'm a little tired. But what tires me is that people continue to do exactly the same as usual. And only at rare moments that something is touched in them and then for a little while it acts and functions like a shock and then they start to realize that something is at stake with their own life. How long it lasts I do not know. Sometimes I know that they are affected and they start to think then, why is it that I did not <sup>ever</sup> think of that before, why would I have to wait until now or even when I say I'm still young, what is it that I have to do with it? In the rest of my life? Or what is going to be the meaning of my life as compared to where I came from? And what is taking place in me when someone who's honest and serious talks and talks and infinitum and that nothing really takes place in one? And that it is received and you keep on every once in a while and I know it and it's not only you it's everywhere, keep on drinking your lemonade because you love it so much.

Once and for all try to get through with just ordinary things in life that won't buy you a soul. Not at all. And that, of course, will stay here on earth. Even your beautiful brain will stay. The

equipment that has to be built, this kind of investment is that what belongs to your heart, and you have to have the daring to make it appear at times and you have to live in accordance with it and forget about your god-damned brain once in a while. Which constantly will affect you with all kinds of associations and rationalization processes and thinks and thinks and thinks that it knows and it doesn't know anything at all about that which takes place within you and if you only would listen to that what your heart can tell you. If you can be quiet that actually you know that your heart is there. And that it could become a guidance for you. And all that you need from the little brain is to tell you every once in a while you're on the right road, because there is light enough to shine on your path. And that you don't mix up A with B with C, and that the three centers are attended to properly, simultaneously, so that you actually do something in order to fulfill this particular requirement of simultaneous development of any one of these centers. But your heart is the kind of a thing that will push it, will give it really the force that is needed and with your heart, you don't drink lemonade your heart needs food. It needs something of a different kind of a quality, it is not material that it needs... it needs something that has to do with Gurdjieff would call Kasdjarian existence, of that what has a quality of its own, a quality that is much and much lighter than that what we consider matter. It is a breath of fresh air. but the fresh air comes from a different level. It is not air that belongs to the atmosphere of the earth. It is something from a higher region that every once in a while when you're quiet and you let it penetrate as well as you can and you become porous and quiet within yourself and still and watch - come to yourself, that then, at such a

time it can affect you, and maybe you can use it.

We talk about that when we talk about relationships. About cameraderie for the sake of Work. About a real wish to find out what is the trouble with yourself, and to forget a little bit about all the ideas that you have in your mind which can explain so much and which of course you want to believe in because that's the way you've always lived and it is very very difficult to make something quiet. Tell your mind to be quiet.

I talked yesterday about magnetic center as that what is representation of life in man. And I said that magnetic center is when a baby or when a person is growing is there and it is left as an imprint, so that this life represents that what was God - taking on the form of a human being; and that magnetic center is, you might say is the seal with which it is connected and always will remain connected with the totality of all life. So that when man now starts to grow and so called develops, he grows in his body and he develops with his mind and whatever there is of his feeling and he becomes a human being. What has happened to that which is really the essential essence inside? In the beginning, it is still like a cell. When a person starts to think about the possibility of further evolution of himself and he starts to feel and starts to weigh that what are values and consideration of that what he experiences, and tries to select out of such experiences those that are more valuable and that of course he wishes to make permanent and he really is interested in that form of considering his life, perhaps as a possibility for creating something not on an ordinary plane of earth and not in ordinary relationships and not in anything that has to do with earth as a whole; but that he really tries to find what makes him alive and what makes him emotionally interested in the possibility of the

continuation of that and a hope also and this time in his mind of that what really is him and he doesn't want to give up and for which he wishes to Work, because this kind of Work will enable him to keep title to the investment. What happens to magnetic center? It splits and one part goes to one's heart and the other part goes to the brain. It starts to form in the heart a wish which is permanent, and it gives the brain a permanent assurance of its existence. IT IS THAT part that really makes a brain alive. And in one's heart it has exactly the same function, and it starts to operate at times when the brain is quiet and also when the heart is at ease and practically at rest. It is that what in man never sleeps. It is that what was formed at the time of his birth and when, because of the growing of manifestations gradually taking on form, that the moon started to exist as reflection of light from the sun; and that man constantly has been in kind of a dream, assuming that was what the sun was was only reflected light of the sun. And that his own brain did not develop well enough because the emphasis was placed that which was earth, and it is a fault in our own education that we're not warned about that possibility that that will happen if a person remains unconscious and that the saving grace for man is simply that he starts to realize that there is something in his brain which is permanent and that what is in his heart can remain permanent and that it also has to be fed and for that reason we sometimes have dreams, because that what is in the dream is not sleeping. And then when the thoughts become free as concepts and you might say are drawn out of their pigeonholes and are connected in some way or other. The guide who does that is this little something which never sleeps in one and then produces at times symbolic language which then can be used if it is remembered for the purpose of coming to oneself. The function of this little

something in one's heart is very similiar, because it brings the possibility of drawing towards the heart all feelings from the solar plexus simply because it happens to be magnetic. It will attract that after the solar plexus has become much more one and this is the beginning of the wish. This belongs to man #4. The beginning of the wish to hope that one could do something about one's life and that there is the possibility of that kind of growth. So that when when this is noticed by that what is in one's heart as essential quality, it will start to attract solar plexis and all the different feelings will now almost, I would say, march towards the heart and in that kind of process they change and become emotions. Because, you see, gradually the feeling changes in such a sense that it starts to become cogniscent for all the little feelings together, that they have an aim. As long as they're for the solar plexis, the aim is only to take care of the body, but when they start to march towards the heart they change the name as if they're going to Damascus and discover on the road that maybe they were not entirely right in just remaining a little feeling and that at that point it may have been necessary to put that what is emotion into the service of the Lord. This is what the little attracting cell will do. It will begin then to form conscience because that is where it starts as life. That is what the heart has to become; a conscience operating unit. Your conscience operates with hambledzion, your brain will receive what I've called the pineal gland and it will start from that to spread over the totality of the mental functions and change them into an objective faculty as a whole. This is the aim of a conscious man. This is what he wishes to become, for that he has all the facilities within himself, so that at the present time when one works one is

not as yet dependant on that what should come from the outside. It can come and it will have to come later, but in the beginning that what the body now has within it has all the possibilities which can be used for the feeding of these two little cells, the emotional one and the intellectual one. They are fed by that which is sex energy. You do not know what really is required of sex. Our notions are so completely at a loss about it, and simply because we know a little bit about how to make children and also have a certain enjoyment in intercourse and that we think again and again that that's all there is to it because for us it seems as if it is the highest that one can reach in ordinary life, and the proper use of course for that form of energy is quite a different one, and nobody ever tells because nobody really knows. Sex energy is made up of certain cells which are needed for procreation and in the beginning there's a great deal of extra and that is sometimes what bothers one, because one doesn't know what to do with it and together with this there is an essential quality in sex energy which has to be separated out, but cannot be separated out until the body will allow that kind of a condition, and the only way by which it can actually start is when the body as a whole becomes conscious and conscientious. Even if there is a little indication that it goes in that direction, there is already then a demand for a new kind of food and the only way it can be supplied is to use the sex energy for that purpose by extracting from it helkdonis and abruscisonis for the feeding of what could become higher - higher body emotionally and higher body intellectually. This is how it will start to grow. This is where that energy must go. This is why it is important to know that it

must never be misused and particularly when one grows a little older and it is perhaps less formed, that then be cause of Work and because of further digesting of food on account of a state of consciousness, that then the overproduction which takes place is for a definite purpose and it is not to be used just for fun. This makes it extremely serious to be able to live because you carry for yourself the responsibility of the maintenance of that what has started, and in taking that responsibility you have to say A,B,C until the bitter end.

Maybe through all kind of suffering because who knows what you have to do in order to loosen up certain bondage in things you are attached to. This whole process of identification with oneself, with manifestations, with habits, with ways of behavior - all the different things which you are and remain attached, because you are you don't know any better and because it gives you a certain assurance because you wouldn't feel at home without it. That then it is necessary to separate that and to see to what extent you really need it and then to extract from sex energies the quantities that are needed for the further building of something that is of course worth much and much more than your ordinary life. This is the question of learning how to live in eternity. It is a question of a knowledge which is not easily imparted and which is for that reason called esoteric. This is the kind of knowledge to which you are entitled if you actually wish to work. This is necessary to understand that only when there is a wish to work you are entitled to that kind of a knowledge; and that is why such knowledge is secret. Not because it cannot be understood or because it has to be hidden because it can not stand the light of day, it's only because it should not be misused and it should only be

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given at the proper time because if it's given prematurely it will function like poison. Don't ever desire to Wake Up overnight. Don't think that it is possible to start with, but a side from that your patience has to be much and much more extended because with your ordinary mind you think that things are easy. They're extremely difficult, not only that they are difficult of course they're worthwhile, otherwise why bother? Why should I worry? Why should I come here if I didn't believe in the possibility of this kind of life and this kind of Work? And that I want to tell it, it simply means never mind how tired I get that I will continue to tell because you need it and no one else tells you really. Because you can read Nicoll for a long time and never get anywhere and even Ouspensky as you know yourself is very difficult to understand what is really meant and what is sometimes almost by mistake written between the lines. And All and Everything, it's still a part of a series of books and still something belongs to it which only can be given at the proper time for you yourself when you then can digest it. Don't wish for premature knowledge. Don't be too curious. Don't think that you are already entitled to know everything. Wait. Give yourself a chance to grow. Don't be so impatient in thinking that it ought to be there already because it is not there and this fact that it is not there means you don't deserve it as yet. You will get it if you deserve it, when it really is a wish with a fire that does not burn out and is never extinguished - by that what could become permanent as a flame in your heart that actually will give you the desire continuously at the proper time something you might say will latch on to it. At the proper time when you have exhausted that what you have within yourself then

that what is needed for the completion of your Kesdjanian and your soul body will be given to you, because you them as a whole will attract that and because of your openness you will be able to receive it and digest it and use it properly. There is a tremendous amount of energy outside of this earth. We're discovering it a little by by maybe some telescopes somewhere or a little bit of a space information. Space is filled with it, we don't know how to extract it unless you become spacious. You will not extract it in time because time is only a measure for space. But when you actually understand what is space as infinity and if you know that you belong to that infinity - never mind your form - that then at such a time you will be open to receive what ever energies that are I would say floating around. They are penetrating everything existing on earth as well as outside, as well as in the totality of the universe. As a one universal force which then can become available to man when he is in a state where he can receive it and has developed sufficiently. When he develops with his Kesdjanian body he can receive planetary influences and even part of what comes from the sun. When he develops that what is his consciousness and his soul and his intellectual body, he will be able to receive that what comes from the cosmos as a whole. Man has to learn to wait until it comes and in the meantime he must be open and remain so, so that it can come when it does come. He will know it, so that he doesn't have to be wakened up, because he has fallen asleep. He should stay awake and when he can do that for some time length then lets hope that during that particular time length of the rest of his life that something can happen to him and that at such a moment this kind of realization will make him, what will it

make him, self contained without paying any attention to anything of the rest of the world. This is the aim of man. When he can be in the midst of everything still himself. When he can live that where his permanency is constantly residing that he can exclude himself as he is, completely from the rest of the world. Never mind what happens there that he can close his eyes to it that he doesn't have to hear anything that he doesn't have to feel even the atmosphere of that what is around him in the form of other human beings or what takes place on earth but that he can walk for himself within himself - constantly turned within with his "I" aware of his existence as it is, and the acceptance of that what is for him without having to pay anything any more to Mother Nature for the maintenance of the rest of you might say humanity or what is required for the maintenance of earth. This is freedom for a man. At such a point he will know what is containment. He will know also what is commitment. He will know that in that kind of commitment he has to be as a unit closed up at times completely so that nothing will go out, and only opening up after forty days of trouble that what is a little window and to let out sometimes then at that time a pigeon to bring peace to the rest of the world.

When we talk about this, something of course is reacting in you. Something starts simply because something happens and it depends entirely now on how you take it and then what takes place in you so that it is not purely a reaction that together with that which is taking place as a reflex - like light falling on a mirror - that part of it penetrates. So that the mirror is not entirely smooth and not 100% mirror. The penetration in you will prevent a reflex as if that what you receive is returned like an unopened letter, because if the address is wrong of course you have a right to

return it, but when it's addressed to you you open the letter.

At least you look into the envelope and perhaps the letter that you receive - and it is signed - maybe you don't like it because sometimes you will say "Oh, that's that again. That old idea. That worn out ABC again, this necessity Work, Work. This stupid none-sense telling about objective values and the little telescope and a n "I". I know all that stuff." Maybe you put it back in the envelope and maybe you burn it up and maybe you take the envelope and you take the piece of paper and you see who signed it - ABC, and then you say "He's really a friend of mine" Maybe you're already closing the letter and then sometimes you remind you are reminded that maybe you haven't read all of it you open it again and say "my, there is more in it than I thought. I thought it was just a little reminder that I should Work, but no there is a little bit more with that. I must Work, yes of course it says in the letter I ought to , that it is expected of me, that it is my duty. What is there in you that you put together with that letter? And maybe after some time you will carry it with you like an amulet - a talisman that you really cherish well enough to keep with you as you walk through life and that every once in a while ##### ##### you want to look at it in moments when you can be quiet and you are maybe a little afraid because someone else may look over your shoulder. You have to be careful that really no one else reads it but you because it was addressed to you in your to your particular address. With your name. Like Gurdjieff writes in All and Everything to you as he talks. Only you don't know that your name is on it. That your name is written at the top of each page and that you say "All and Everything" and you forget yourself, and you belong to the All and you should have Everything and why then so you still put the letter in the envelope and burn it?

You see I don't receive the letter, I don't receive your letter. I don't open it up for you. You do it. I don't read it, you read it. I know what's in it but you read it because it's your property and this talk about Work becomes your property. It is not mine never was and never will be and still it is truth that is all around and it is in this atmosphere and it is outside of our solar system and it is somewhere around the cosmos. Sometimes I may have mentioned to you there are four possibilities for religions which still exist. As a result of man who tried to live in accordance with them and they during their lifetime and maybe even after they die went to a certain place in space and represented then because of a certain conglomeration of ideas as if it is a cloud of Christianity which is somewhere. Christianity including Judeo-hebrew, Tibetan, Mohammed, Buddah. Four religions of the world. In different parts of the universe. At certain distance away from man, from earth. Representing totalities of energies in accordance with that kind of a doctrine or gospel. And so man, he senses with four parts of himself and he tries in a state when he is really at rest and when he tries to sense and he asks the Lord to have mercy. That with his right arm he tries to have that what is represented by Christianity enter into him to the extent that he remembers and understood what was that kind of a religion and what was the meaning of that existing on earth and perhaps still existing but nevertheless now available to him if he wishes because of his porosity because of his openness because of his sincere wish - Lord, have mercy on me. And when he goes to his ##### right leg then he receives if he wishes Mohammadanism, when he goes to #### his left leg it will be Buddah. And when he goes to his left arm it will be Tibetan.

And so the totality of man as he senses the presence of all religions of the world and in the rest of the universe and where ever it may be - the totality of all secret doctrines and esoteric knowledge to which he is entitled when he actually wishes to grow and when he wants to become like God. Because he is willing then to shed everything in order to reach the highest height possible. That he not only will grow wings, but will learn how to fly away and that his soul finally reaches the place where it should be where it will be totally in infinity merged with that which is eternity. This is the way man can think about himself. This is the way he can collect himself. This is the way he contains himself. This is the way he constantly will be in the midst of life's activity not touched and at the same time wishing to touch he can. Not seeing and at if any time he wishes to see he sees. And not hearing but at any time he wishes to hear he can hear the voice of God.

So, I'll be back after a little while. In the meantime next week you work and keep on working and you work every God-damned day. Don't loose track of yourself. Don't forget what your conscience really can tell you. Grow up finally by making up your mind - only for one purpose to wish to eliminate all kind of extraneous thoughts that bother you and destroy that what comes from your heart. So many times the heart has no chance because your mind is just in the way and all the time tells you as a substitute this is equally good or even worth more because you can formulate it. You have to get used to your heart telling you in uncertain terms that what is intuitively correct. So I SAY for next week you work because that's your obligation. That's the way you pay for my tri...

trap, for my time is the way you pay for my time for my energy which is given, as you know, only for the sake of trying to help you - to make you realize what is involved in life as a whole and in your life in particular..... GOOD NIGHT EVERYONE.